

## Between You and Me

By BEN LEWIS

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### PITTSBURGH ECHOES

Now it can be told . . . The Laborite-Zionists, the Miz-rachi, the Hadassah and even Robert Szold, at first were hesi-tant about participating in the Pittsburgh Conference called by the B'nai B'rith to establish a united Jewish front on post-war plans. During two sessions of the American Emergency Committee for Zionist Affairs they argued against participation in the Pittsburgh conclave . . . They changed their minds completely, however, after their delegates attended the conference . . . They are now strongly behind the project of creating an American Jewish Assembly to which the Pittsburgh Conference gave birth . . . Incidentally, some express suspicion that it was Dr. Chaim Weizmann who inspired the B'nai B'rith president, Henry Monsky, to convoke the Pittsburgh gathering after it became obvious that the negotiations between the Zionists and the American Jewish Committee leaders for a united front had reached a dead-lock . . . Dr. Weizmann, we understand, pleads not guilty . . . On the other hand, we hear that he was directly con-sulted in writing, but allegedly replied that this was a purely internal affair of American Jewry with which he, as a guest, did not feel justified in interfering . . . The most moving scene at the conference was the sight of Henry Monsky, father of the parley, stirred to tears . . . As one of the delegates said to me: "The man has convinced us that he deserves to be a leader not only because of his brains but also because of his soul" . . . Zionists admit that they took a reserved atti-tude in Pittsburgh at the beginning before Monsky warmed them up . . . Now they are all making preparations to par-ticipate in the machinery which will be set up soon to carry out the decision of the conference . . .



DR. WEIZMANN

### UNTIMELY DISCLOSURE

There is a good deal of commotion in Zionist circles here over Ben-Gurion's revelation this week in Tel Aviv that Americans have worked out a plan to dig a channel between the Mediterranean and the Dead Sea in Palestine . . . This news had been kept secret for a long time and the present announcement is considered untimely . . . The project, it can now be stated, does not emanate from Jewish sources . . . It comes from American experts who have a good knowledge of Palestine's topography . . . It is these non-Jewish experts who are convinced that a channel between the Mediterranean and the Dead Sea could provide a waterfall which would furnish irrigation and huge quantities of electric power to the Middle East . . . The project has been under careful study for the last six months by American agricultural and engineering experts who have even worked out blue-prints for the scheme . . . Zionist leaders were kept advised of it, and a certain foundation has made definite arrangements to finance the research work in connection with the plan . . . All this necessitated keeping the project a secret, perhaps until the peace conference . . . In fact, it was hoped that Jews could bring the project before the peace conference as a major argument to prove that millions of Jews from Europe could be settled in Palestine on deserted Negeb land irrigated under the new scheme and converted into fertile territory . . . Dr. Weizmann, we hear, considered this project a trump card of tremendous importance to the Jewish negotiations on post-war Palestine . . . No wonder that Rabbi Wise and other mem-bers of the American Emergency Committee for Zionist Affairs were so upset about Ben-Gurion announcing the plan that they sent him a very stiff cable . . .

### IRISH JEWS WANT CHIEF RABBI

By Jewish Telegraphic Agency

DUBLIN, Ireland — The annual conclave of the United Hebrew Congregations of Ire-land meeting here voted to empower the Jewish Represen-tative Council of Eire to ap-point a Chief Rabbi for the Irish Free State.

Eire, which has about 5,000 Jews, has not had a Chief Rabbi since 1937 when Rabbi Isaac Herzog left to assume the post of Chief Rabbi of Pal-estine. Since that time Chief Rabbi Joseph Hertz of Great Britain has also acted as Chief Rabbi of Ireland. The Chief Rabbinate of Ireland was first created in 1925.

### Vincennes Women To Serve Soldiers

Special

VINCENNES—At the regular meeting of the Ladies Auxiliary it was decided that the women would cook and serve the dinner to be sponsored in March by the S. S. C. of the JWB. Committees were appointed and further de-tails are to be announced. Sold-iers from George Field are to be the guests.

It was also announced that the Auxiliary will cooperate with the B'nai B'rith Auxiliary in sponsoring a bingo party to be given for the benefit of the JWB. Mrs. Al Linkan and Mrs. S. Feldman were appointed as a visiting committee to ill mem-bers.

**Personals**—Mr. and Mrs. Wm. Dumes and son Stanley, visited in Bloomington, with Mildred Dumes, a student at the Univer-sity. Mr. and Mrs. Sam Rosen-berg are in Chicago on a buying trip. Mr. and Mrs. Harry Dans-ker, accompanied by three sol-diers from George Field, spent the weekend in St. Louis. Mrs. Joe Yosowitz and daughter visit-ed in Indianapolis with friends and relatives. Mrs. Ben Yosowitz has been returned to her home in Lawrenceville from the Weber

### CATHOLIC PAPERS ANSWER CHARGE: CLAIM CARDINAL STORED RITUAL OBJECTS

By Jewish Telegraphic Agency

LONDON—All Catholic week-lies in Britain this week publish a report revealing that Cardinal Faulhaber, the leader of the Catholic Church in Germany, who has defied Hitler's theories, ar-ranged to have Torahs and other Jewish ritual objects from the Munich synagogue, which the Nazis burned down, safely stored in the Archiepiscopal Palace at Freising.

The report is published in re-ply to the charge made recently by the Archbishop of Canterbury that Catholics in Germany did not protest against the persec-ution of Jews and did not extend any aid to the persecuted Jews. It says that in 1938, while the Nazis were destroying synagogues

throughout the Reich, the Chief Rabbi of Bavaria approached Cardinal Faulhaber with a plea that he help keep Jewish ritual articles out of the hands of the Nazis. When the Munich syna-gogue was set afire by the Nazis, Cardinal Faulhaber sent a spe-cial truck from Freising to Mun-ich to salvage the holy objects from the flames and to bring them to safety, the statement reports.

### Mrs. Henry Brill, 61, Dies at Home

MRS. HENRY BRILL

Mrs. Esther Brill, 61, wife of Henry Brill, 1919 N. Meridian St., and an Indianapolis resident for 44 years, died Saturday after-noon in her home.

Services were conducted Sun-day in the Aaron-Ruben Funeral Home by Rabbi Israel Chodos and Rabbi Samuel Katz. Burial was in Shara Tefila Cemetery.

Mrs. Brill, who came to Indi-anapolis in 1898, was formerly a director of the Hadassah Jew-ish Old People's Home.

Survivors, besides the husband, are two daughters, Mrs. Max Schottenstein of Columbus, O., and Mrs. Joseph Narot of Atlan-tic City, N. J.; four sons, Rabbi Mordecai Brill of Bethlehem, Pa., Capt. I. W. Brill of Atlanta, Ga., and Simon Brill and Samuel Brill, both of Indianapolis; three sisters, Mrs. Freda Sagg of Chi-cago, and Mrs. Samuel Bordoff-sky and Mrs. Simon Peppercorn, both of Louisville, Ky., and four grandchildren.

### Families Located By Red Cross

Special

WASHINGTON, D. C. — The American Red Cross Inquiry Unit, part of a world-wide war-time communication system which reaches behind enemy lines, transmits messages into enemy-occupied territory, and even penetrates into internment camps, has already located many Jewish families in Europe and elsewhere, thereby relieving the minds of relatives in the United States. This service, for which no charge is made, may be ob-tained by calling or writing the local Red Cross Chapter.

Sanatorium in Olney, Ill., where she has been ill with an infected jaw. Her condition is slightly improved. Mr. and Mrs. L. D. Dumes spent Sunday in Terre Haute in the home of Mr. and Mrs. Sam Zoll. Mrs. William Dumes is spending several days in Cin-cinnati with friends and rela-tives.

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## DIES DENIES ORIGINAL CONNECTION OF FASCISM AND ANTI-SEMITISM

By Jewish Telegraphic Agency

WASHINGTON—A denial that persons who express anti-Jewish views are necessarily pro-Nazi or pro-Fascist or that Fascism is anti-Semitic was voiced in the House of Representatives by Rep. Martin Dies in an oblique attempt to defend his committee against the charge that it had neglected to probe Nazi and Fascist groups in the United States.

"There have come repeated demands that this person or that person be branded as pro-Fascist or pro-Nazi simply because he expressed anti-Jewish views," Dies said. "I do not hold with those who condemn anyone on account of the misdeeds of some people in that race, but there is no law against a man's denouncing the South. God knows I have heard southerners denounced as viciously in certain quarters of this country as I have ever heard Jews denounced."

"When they say Fascists, what

do they mean by Fascist?" he continued. "Most of them mean people who have expressed anti-Semitic views; but that is not Fascism, for Fascism is not anti-Semitic; with all its faults, with all its sins representing an evil form of government, one thing cannot be charged to Fascism, and that is that it was anti-Semitic at the time of its origin."

### Scotch Christians Ask Allied Aid for Jews

By Jewish Telegraphic Agency

EDINBURGH — A conference of all Christian denominations in Scotland, meeting here, reaffirmed the recent statement of the Presbyterian Church demanding that the Allied nations make greater efforts to assist the Jews who succeed in escaping from Nazi-held countries and guarantee the restoration of all civil and religious rights to Jews after the war.

The meeting, which was called by the Church of Scotland, stressed that it is the duty of Christians everywhere to combat anti-Semitism. It voted to establish a committee with representatives of churches and Jewish communities, participating, to study the world situation and its relations to Jews as well as means of countering the spread of anti-Semitism.

### Bill Would Prohibit Anti-Semitism in Sweden

By Jewish Telegraphic Agency

STOCKHOLM—A bill outlawing anti-Semitic propaganda and other forms of anti-Jewish agitation in Sweden was presented to the Riksdag this week by the Social-Democratic deputy M. Brandt. It was endorsed by several other members.

### Sutin To Attend District Meeting

Special

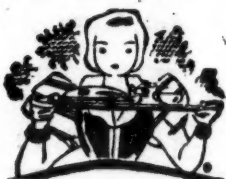
TERRE HAUTE — Lewis R. Sutin, 1st vice president, District Grand Lodge No. 2, B'nai B'rith, will go to Cleveland for the General Committee meeting to be held there Feb. 21. The main topic under discussion will be the holding of the District convention.

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## AL SEGAL Speaks On OF BEING JEWISH

BY WAY of scolding, the editor of a Jewish paper in our town says in his publication: "You see, being Jewish is only incidental with Segal. . . . The Jewish label which is attached to him Segal regards as incidental to the phenomenon of his birth. . . . He sees no reason for removing that label since it is his firm conviction that the mere wearing of the label in no way interferes with his being 100 percent American."

Now, I myself, who have known Segal, boy and man, these many years can vouch that, broadly speaking, this is a fair appraisal of Segal. I think I can know his mind better than I do any other man's. Though the outside world can see only Segal's few merits I am well acquainted also with his derelictions and delinquencies. Yes, I know Segal all right.

The editor is almost right when he says that "being Jewish is incidental with Segal"—incidental, the editor seems to suggest, to being an American.

I should make a slight correction, though. Knowing Segal as well as I do I feel free to say that being Jewish is with him incidental to the matter of being one of the human kind, a member of the brotherhood of man which, he hopes, will be an organization in good standing some day.

Segal's idea is that he is first of all a human being, related to all the other members of the human family to whom he is under social obligation. His being a Jew is incidental to that. He thinks that to be a Jew is significant only if his being a Jew is of benefit to the human family. Being a Jew can't be an end in itself.

What he means is that being a Jew is one way of discharging his duty, to mankind. His idea of being an American has to do with the same function.

Neither as a Jew nor as an American can he wrap himself up in isolation. As a Jew he has no idea of being the possessor of a religious perfection or of being a member of a Jewish nation with geographical boundaries within which to live his spiritual life if not his physical life.

His being a Jew has to do with certain lights that are in the law and the prophets. For example: Judaism's social ideals particularly expressed in Leviticus 19 which to him seems to be a sort of constitution for decent social behavior. For example: The prophet who preached brotherhood and the prophet who told us what the Lord requireth of a man.

Segal, as I know him, is not a Jew who would retire with these lights to his own corner and bask exclusively in their splendor and thank God for having chosen him especially to receive this gift of light. No! If his lights are of any good he must join them to the lights of all other men of good will who go searching for the way to brotherhood.

Since being Jewish is incidental to his larger identity as a human being, he doesn't carry his Jewish label on his sleeve. He doesn't make a profession of being Jewish, any more than any other normal human being makes a profession of his being a Scotsman or a Presbyterian, a Swede or a Baptist. He works at being Jewish in the sense that as a Jew he is supposed to

carry these lights which, he hopes, will help to show the way for the feet of mankind.

I remember Segal from old. There was a time when he believed that being a Jew was an exclusive identity which wrapped him apart from other kinds of people. To the Jewish character he liked to ascribe special virtues. To be of the human family was quite incidental to being a Jew.

One time he made an awful ass of himself in a speech before the Jewish social agencies of his home town. Though a long time has passed, I still wince with pain when I recall what he said on that occasion. He said there was a difference between giving to Jewish charities and giving to the community chest. To the Jewish charities he could give with a full, loving heart, to the community chest he gave only with a sense of duty.

I can forgive him for this, since he was much younger then. He has grown up and away from primitive attachment to the tribe. As he grew up—this is to say, as he grew into middle life—he discovered that beyond the tribe there was world full of people of whom he was a part and with whom he must mingle and walk and serve. His merits as a Jew could not be for self-service or self-adulation.

In this way Segal has found being Jewish most satisfactory. To him it looks like an intelligent approach to the matter of being Jewish. It is a challenge to anti-Semitism whose purpose is to set Jews apart in quarantine from human society.

(For Jews to consider themselves as a separate and special people is only to justify the anti-Semites.)

In this approach Segal is no cad who seeks social position or other favor among the Gentiles. He is old enough to know that social position isn't worth anything, anyway, whether among the Gentiles or the Jews. The best social gain a man can try for is to have a few good friends.

Nor is Segal less Jewish because he believes that being Jewish is incidental to his position, functions and duties as a human being. Though he wears no badge of Jewishness, he is brightly conscious of being Jewish because as a Jew he is the heir of a great ethical teaching which should make a noble constitution for a new world if mankind ever gets around to it. . . . "Thou shalt not kill" . . . "Thou shalt not covet" . . . One God, and none of the false ones that have made such a mess of human existence.

I have seen him sit triumphantly at his Seder. His feeling of triumph comes from no vain-glory of being Jewish and enjoying the special favor of God; he feels that way because the story of the Exodus reports a great victory of the human spirit breaking through to freedom.

He lights the candles of Chanukah unto the eighth night. In the effulgence of the increasing lights he sees the divine spark in man bursting eventually to a dazzling dawn.

I hope this clears up Segal, so that people will know him better if and when they read him.

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## WARSAW, FIRST CITY TO HAVE GHETTO, NOW COMPLETELY "JUDENREIN". REPORT

By Jewish Telegraphic Agency

JERUSALEM — The city of Warsaw where the Nazis concentrated 500,000 Jews in the first Jewish ghetto established in occupied Poland, is now completely "judenrein," according to information reaching here this week.

Not a single Jew remains in the Warsaw ghetto, the report received here stated. The several

thousand Jewish artisans who were permitted to remain after the mass-deportation of hundreds of thousands of Jews, because they were considered "valuable" to German war industries, were all deported from the city in the middle of last month.

The report reveals that mass-executions of Jews in Poland have assumed new proportions during the last few weeks. It

states that there are at present only 17,000 Jews left in Sosnowiec to where tens of thousands of Jews were driven from various cities in Central Poland, and that no more than 4,000 Jews now remain in the Cracow ghetto.

### ONEG SHABBAT FRIDAY

A talk by Pearl Becker will feature Junior Hadassah's Oneg Shabbat Friday night, Feb. 12, at the home of Bess Draizer, 2410 N. Delaware St. Mildred Kraft will give the opening prayer and Jennie Becker will do the responsive reading. Connie Glazer is chairman.

A dancing and singing class will be held Wednesday, Feb. 17, at Kirshbaum Center, Theresa Liebowitz, chairman, announced.

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## A NON-JEW WONDERS WHY

By DR. S. RALPH HARLOW

I AM constantly amazed when I meet intelligent and otherwise loyal Jews who voice an opposition to the Zionist cause in the present struggle to establish a Homeland in Palestine. That antagonism is far less than it was a few years ago, and the arguments against Zionism have grown weaker, but it is still a factor among some Jews.

Only recently, when I was scheduled to speak before a large Progressive Forum, made up of both Jews and Christians, the chairman, who chanced to be a Jew, wrote to me suggesting that I omit any reference to Palestine in my talk, which was on the topic, "The Background for the Present War in the Near East." Now how can one talk about that topic without mentioning Palestine, and how can one speak of Palestine without saying something about the Zionist cause and accomplishments?

Last month I spoke before a fine group of Jewish college students, in a Hillel Foundation chapter, and the president, representing the best in Jewish youth, said at the conclusion of my talk: "Almost you persuaded me to believe in Zionism—almost, but not quite."

"Almost, but not quite." I, a Christian minister, unable to quite persuade this Jewish student from a home of culture and wealth, that in this cause lies hope for a host of poverty-stricken and persecuted members of her faith! Is it not fair to ask why?

For I am a convert to Zionism, a paid-up dues member. I was not always so persuaded. Years ago, when I was doing some work for Mr. Morgenthau in Turkey, where he was then the United States Ambassador, I once remarked, "I think I am a better Jew than you are"; to which he replied, "That is probably so." I have held few men in higher esteem than that fine representative of our nation in Turkey during those days of massacre and strife. Yet Mr. Morgenthau conditioned me against Zionism.

That was when I had seen Palestine only once, back in 1914, under Turkish rule. It was a land desolate and stricken, infested with fever and disease, wasted by malaria and by exploitation for long centuries of mismanagement and indifference to human wants and needs. A land that had been "flowing with milk and honey" was a death trap for thousands of children.

### A CHANGED COUNTRY

In 1920 I came again to Palestine. The Balfour Declaration had been in effect for only a few years and the first colonies had made but heroic beginning. Yet what a miracle in those brief years! My wife and I covered many miles in the land.

We took an automobile trip through the colonies, going the length and breadth of the land. Under the surge of a great and heroic movement we saw the re-establishing in Palestine of a Homeland for the Jews. Here, at long last, the persecuted and exiled people of Israel were finding a haven and a home.

When I first saw Tel Aviv it was a collection of rude huts on a sandy shore. I have seen it grow into a great and beautiful city, splendid in its architecture, and offering hope to many thousands who came up out of the valley of the shadow of death. Why, then, is there apathy, even opposition, among some Jews to this cause of Zionism in Palestine? Why?

Is it because it is unfair to the Arab? I once thought that this might be the case. Then I studied the whole matter at first hand. Following my visits to Palestine in 1914 and in 1929, I went again in 1939. Again I was astonished at what I saw, for the change between 1929 and 1939 seemed almost as great as that between 1914 and 1929. Whole forests of orange groves had sprung up where in 1929 the land was untillied and a waste. I flew over vast sections of the country and was enchanted by the progress made. But what of the Arab?

Back at Versailles, Felix Frankfurter, now Justice Frankfurter of the Supreme Court, had been chairman of the American Zionist delegation. The Emir Feisal, son of the Grand Sherif of Mecca, to whom the McMahon promises had been made, was chairman of the Arab delegation. I have talked with Mr. Frankfurter and have seen the correspondence between the Zionist group and the Arab delegation. The entire hopes and demands of the Zionist delegation were placed before Emir Feisal and the Arab members of the delegation at Versailles. The Emir wrote to Mr. Frankfurter, "We have seen the proposals of the Zionist delegation and they seem to us moderate and fair. We are prepared to support these at the conference."

### ARABS PREFER JEWS

While the Zionist population in Palestine since the Balfour Declaration went into effect has increased from a few thousands to over half a million, the Arab population in Palestine has gone up by over 33 per cent in the same time. Yet the Arab population of the Transjordan has increased by less than two per cent in that same time. Evidently Arabs prefer to live where the Jewish colonists are making such rapid progress in improving the land and the health conditions among the people. I discovered that in the distinctly Arab towns in Palestine, such as Nablus, the increase has been only half as great as in those cities and towns where the Jewish influence is greater.

As I talked with Arabs I came increasingly to the conclusion that the Jewish movement in Palestine had brought them great blessings. The mortality rate among them has fallen faster than among any Arab group in the entire Near East;

their children are safer, get better education, and the opportunities for higher wages are greater among the Arabs in Palestine than in Egypt, Arabia or the Transjordan. In the Hebrew University on Mount Scopus there are Arab students, and three leading Arab scholars say that in no other place is there so fine an opportunity for the study of Arabic literature and culture. And these Arabs do not sit on segregated benches!

I found Arabs and Jews playing games together, drinking tea together, and giving up seats to each other in the crowded busses. A leading Arab said to me, "We Arabs and Jews can get along and work out a satisfactory understanding if the Government in power will let us." Since the outbreak of the war we know that Arabs and Jews serve in the same military units and there has been no trouble.

### WHAT IS AMERICANISM?

Some Jews tell me that one cannot be a loyal American and at the same time support Zionism. Why is it that one can be a loyal American and wax enthusiastic over Eire, if one is of Irish birth; or if one is a Scotch American love Bonnie Scotland with no taint on one's loyalty to America; or, being of Welsh, Danish or Greek heritage love the land of one's fathers with no hint that in so doing one is "un-American," but "Jews cannot be loyal Americans and support Zionism?"

If that statement, made to me by more than one Jew, is true, then Justice Brandeis, Justice Frankfurter, Dr. Stephen Wise and a host of other American Jews are "not loyal Americans." The charge is too absurd on the face of it to take seriously, yet it is made. I would assert that such a charge is un-American in its psychology and content. The very essence of our American concept of Democracy limits us to no such narrow loyalties. The glory of our nation is that we are made up of strains from many races, colors, nations and faiths. We are bound in a common loyalty and by common ideals that are not related to the Nazi philosophy that puts one race and one blood and one loyalty as the only loyalty to which one can give allegiance. Democracy takes into account many loyalties from numerous sources whence our strength flows and which enrich the total woof of our being as a people.

Is it not for this reason that American Presidents for a score of years have endorsed the Zionist cause? About one thousand Senators, Congressmen, Governors, Educators, Clergymen, and other leaders in American life have joined the American Palestine Committee to show their sympathy and support of this cause.

Some of my Jewish friends oppose Zionism, so they tell me, on the grounds that there is no more room in Palestine for increased immigration of colonists. I made a study of that problem when there. Leading authorities in the land, with whom I talked, gave overwhelming evidence that the land of Palestine can take in millions more than are living there today. Until the post-war period no one believed that Tel Aviv would be more than a garden city. Today it sustains a commercial

(Continued on Page 12)

## Polish Paper Attacks Jews

By Jewish Telegraphic Agency

LONDON—A violent attack on the Jews in Palestine, who have been praised by members of the Polish Cabinet for their hospitality to Polish refugees, was published this week in *Mysl Polska*, organ of the Polish extremists issued in London.

Taking issue with a recent statement by Wladyslaw Banaczuk, vice president of the Polish National Council, who lauded the Jews in Palestine for their loyalty to Poland and the hospitality extended by the Yishuv to Polish refugees who are now living in Jerusalem, Tel-Aviv, Haifa and other Palestine cities, the writer in *Mysl Polska*, attempts, in a two-page article, to discredit the pro-British feelings of the Polish Jews there. "I have been to Palestine and found no such feelings," he declares. "The Jews there speak Polish for commercial reasons only."

Polish Jews in Palestine are "cheating and profiteering," the author of the anti-Semitic article, Alexander Zawisza says. All assertions of alleged friendly relations between Jews and Poles "are mere official talk," he asserts. He warns that the Polish Jews in Palestine are awaiting the opportunity of returning to Poland. The same issue of *Mysl Polska* also carries another anti-Semitic article stating that "it is high time to put an end to the legend of unhappy Jewish life in pre-war Poland."

## LITERARY GROUP WON'T OUST JEWS


By Jewish Telegraphic Agency

ZURICH—Hungarian newspapers reaching here this week from Budapest report that the leading Hungarian literary society, Petofi, went on record as refusing to expel its Jewish members in spite of strong pressure by anti-Jewish elements. As a result of this policy, Jozef Erdelyi, famous Hungarian poet, resigned from the society making public a letter which reads: "I have been induced to resign from the society as a result of the fact that it does not take seriously my suggestions, especially those concerning the elimination of Jewish members. The chairman went so far as to term my proposals 'childish'."

## Rabbi Taxay To Speak To Terre Haute Council

Special

TERRE HAUTE—The monthly book review, an activity of Terre Haute Section, National Council of Jewish Women, will have Rabbi J. Marshall Taxay as the speaker, subject to be announced later, on Monday, Feb. 15 at 2 p. m., in the vestry rooms of Temple Israel.



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## ANON JEW WONDERS WHY ALL JEWS NOT ZIONISTS

(Continued from Page 11)

and industrial population of over 200,000 and is rapidly expanding. There remain large areas in southern Palestine which can be developed through irrigation and cultivation into rich and fruitful agricultural communities. To the north, it may be pointed out, in the time of the Romans, Galilee alone supported a population many times that of all Palestine today.

In 1939 my wife and I sailed on three different ships in the Mediterranean Sea on which were Jewish refugees. I think one needs to see their faces and listen to their stories before one can fully realize what a Jewish Homeland means. How can wealthy, comfortable, safe Jewish families on Park Avenue or on Riverside Drive know what their brethren endure in other lands? The tale of the Struma has often been told, but the lesson of that tragic ship and the symbol for which its fate stands will endure till such a fate is no longer possible in a world where justice shall have triumphed over red tape and the problems of oil lines. The Zionist cause alone has an answer to offer today to the problem of the Struma.

### BREAD AND SPIRIT

To those Jews, with whom I hold warm fellowship, who say that Zionism is only a "spiritual aspiration" and has no relation to political or economic settings, I have a reply. I share with you that vision of spiritual Zion, a "City not built with hands eternal in the Heavens." But we are also of this world, with its hunger, its cold, its terror. The German tragedy has shown the futility of placing hope in merely identifying Judaism with a religious faith. Nowhere has there been less desire for escape from the land of their birth than in Germany, yet today few groups are so greatly in need of a Homeland as those Jews of Germany. And I know of no other place in the world to which Jews in any large number can go save Palestine. I agree with Theodor Herzl when he said that a "Jewish State is essential to the world." I believe it is going to be very essential if we are to have a decent peace after this war. The mere defeat of Hitler will not bring justice nor security to the Jew in Europe. It is not enough, and the prophets of Israel from Amos to the present day, have seen, just as Jesus saw, that though man does not live by bread alone, he does need a home, he does need a place where his children can grow up unafraid of persecution and war. A spiritual Zionism that fails to take these present factors of man's need into account is utterly unrealistic.

Why, then, is it that there still remain so many Jews unwilling to join or support the Zionist movement? I do not want Israel to "become like all the nations." I hope that the spirit of the great prophets will burn again in Zion, that the passion for righteousness and for justice will find good soil in a Jewish Palestine. From such a state will come forth justice for Arab and Jew alike; and an influence for peace among the nations. The rebirth of its hope is no longer a mere dream. I have seen it in the process of accomplishment in a most practical way. The foundation has been laid by men and women in whom I saw alive the spirit of the Pilgrim Fathers of my own heritage, and the power of that vision glows in my heart and mind. Why, at such an hour as this, should any loyal Jew refuse support to this hope of Israel's exiles; this refuge from the ruthless persecution of man's inhumanity to man? Why? —The New Palestine.

## KENTUCKY MOUNTAINEERS LEARN SCIENTIFIC FARMING AT JEWISH SCHOOL

Special

DOYLESTOWN, Pa. — How a Jewish farm school aided in the war effort by training farmers from the mountain area of Kentucky is being unfolded here as the mountaineers last week began instruction in scientific farming at this famous Jewish farm school, founded more than forty years ago by Rabbi Joseph Krauskopf.

Conceived to make farmers out of city-bred Jewish boys, the farm school entered the new phase of activity without affecting the regular courses of instruction at the 1200 acre farm.

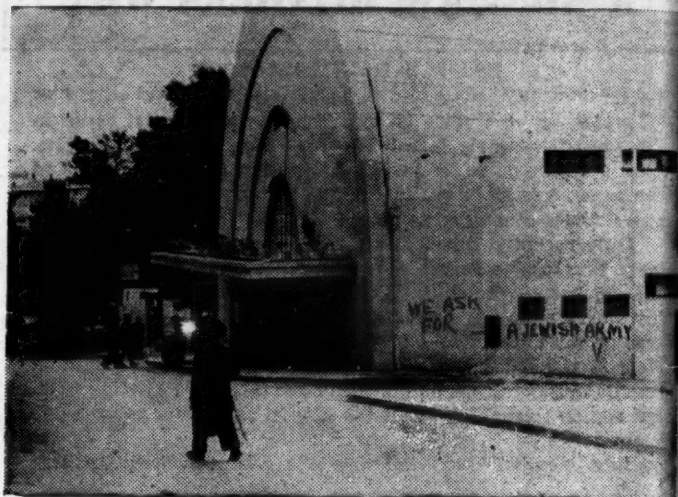
(The National Farm School receives \$250 annually from the local United Jewish Campaign).

### Children's Home Meeting To Be Held Monday

Mrs. Ethel Mary Gordon will be guest speaker at the open meeting of the Indiana Chapter of the National Home for Jewish Children at Kirshbaum Center at 2 p. m., Feb. 15. She will tell the story of Deborah. During the social hour reading will be given. Small children may be brought to the meeting and will have special care.

Mrs. Aaron Glick is hospitality chairman; Mrs. Sam Weinberger, program chairman, Mrs. Helen Congress, announced.

## DEMAND FOR JEWISH ARMY CONTINUES



In spite of the Colonial Administration in Palestine, the Jews continue to express their demand for a Jewish Army.

This photograph shows the slogan painted on the wall of a Jerusalem movie house. The photograph was presented to the Committee for a Jewish

Army by an officially accredited photographer who recently returned to the United States.

Rabbi Meyer Berlin, leader of the religious community in Palestine, declared to the press on his arrival here recently that all the Jews of Palestine are united in a demand for a Jewish Army, 200,000 strong.

### United Hebrew Group Plans Dance for Mar. 6

The Young Women's League of the United Hebrew Congregation is planning a Victory Dance and Floor Show to be held Saturday night, March 6, in the Travertine Room, Lincoln Hotel, from 10 p. m. to 1 a. m. Danvers Julian and his orchestra will play. Miss Reva Naperstick is chairman of arrangements. Miss Jean Joffe is president of the Young Women's League.

### SABBATH PEACE

How poor in spirit must they be who find no pleasure save in a continuous round of movies, cards, mah jongg, shopping, and beauty shops. What tragic poverty must be theirs whose hearts never guide them into the Synagogue for the enrichment of their spirits!

Those of us who complain of being "run down" are in truth only too "wound up." We require both the challenge and the relaxation which only the Synagogue provides. We must recapture the peace and the joy which the Sabbath offers us.

It is not because we seek larger crowds rather because we would have our people more wholesome in spirit that we call for attendance at our services. We must recover our balance, our serenity, and our faith if we are to rise above the terrors everywhere about us.

There is no magic in the services of the Synagogue. They offer no miraculous cures. They are not calculated to serve as an opiate or an escape from the realities of life. The services and the sermon seek to offer an opportunity for the consideration of the larger realities, the basic truths for which and by which

### PHOTOS ON EXHIBIT SHOW GHETTO MISERY

By Jewish Telegraphic Agency

NEW YORK — The misery that masses of European Jews experienced from 1930 to 1940 is the theme of 50 photographs which went on exhibition this week in Teachers College library. They are a few of the hundreds taken by Roman Vishniac, a professional photographer, while in Europe representing the Joint Distribution Committee. Much of the exhibit concerns economic life of the Jewish ghettos.

we can live more fully and more richly. They offer an opportunity for an hour of meditation and self analysis in an environment fashioned by centuries of noble Jewish living.

If these services do not stimulate you and this environment does not bring healing to your souls, it is because you come as visitors to view a performance.

We ask you to come regularly as participants so that your hearts and minds, your eyes and your ears may become attuned to the spiritual beauty which the Synagogue offers. We ask you to come with your parents and your children so that you might learn once again the charm and the loveliness of our Queen Sabbath.—Temple Beth El Bulletin, Detroit.

### African Refugees May Apply for U. S. Visas

By Jewish Telegraphic Agency

WASHINGTON—The Visa Division of the State Department has notified the Hebrew Immigrant Aid Society that it will accept applications for visas from Americans wishing to bring their relatives from Algeria and French Morocco to the United States.

These applications, the State Department emphasizes, will go through the usual channels, but no final action will be taken on them until it is possible to secure transportation for the refugee for whom the visa has been requested.

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